

THE LIBERATOR:  
PUBLISHED EVERY FRIDAY,  
BY W. W. WILLIAMS, General Agent:  
No. 25 CORNHILL.  
Advertisements are to be made, and  
the price of circulation, relating to the pecuniary con-  
dition of the paper, is \$2.50 per annum, payable in ad-  
vance. Single copies are sent free of charge. The paper  
is published every Friday, except on public holidays, and  
is sent by mail to subscribers at the rate of three times  
a week, or by express, at the rate of five times a week.  
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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, APRIL 8, 1842.

commenced and constantly supported, abusing and mocking the generosity with which the Mexicans bestowed upon their countrymen rich and coveted territories. If Mexico should receive such hostile treatment from those who call themselves her friends, she will treat them as enemies in the field of battle. She will repel force by force, and she will appeal to the judgment of the universe upon such an aggression, as unjust as it would be violent.

Every philanthropic man, I appreciate the blessings of peace, and I admit that war has its disasters, its vicissitudes, and its dangers; but a peace, bought at the expense of the dignity of a nation, is an inadmissible peace, and to it we must prefer war, which may save our honor, whatever may be the results it may entail upon us. I fully appreciate the problematic condition of Texas; and I have been one of the earliest series of its consequences. I believe war to be necessary, I believe it to be a measure indispensable to the salvation of Mexico, and that her government will not faithfully perform her duties, if she does not strain her resources to the utmost boldness to enforce a full confession of her justice.

You have surely seen that an unexpected and surprising break of fortune alone prevented the total ruin of the remains of the Texian army, which had already lost the greater part of the territory depending upon its defence. Still greater efforts than those attempted at that period can still be made, and shall be, for I have the will and the power sufficient, which God and the Mexican people have given me, to establish solidly the honor of the nation I govern.

If the mediation of the governments of Great Britain and the United States had for its object any reasonable adjustment in which were not compromised the incontestable rights of the nation to a territory usurped under the name of an independent nation, I would not refuse to admit it, as well as on account of my respect for these governments, as from a due consideration of the interests of humanity; but if this principle is to be brought into question, we Mexicans prefer the tools of war, satisfied that we have not provoked it; and we will appeal to the Supreme Judge of the social world to support the justice of our cause by a triumph which we will not permit to the oppression and extermination of Texas.

The prisoners from Santa Fe have been treated according to the usages in cases of prisoners of war; for, as such, humanity requires us to consider them, without, however, disregarding prudent measures of security. I have ordered the youths, Van Ness and Combs, to be placed in absolute liberty, through consideration for the respectable families to which they belong, and to give testimony that the Mexican government knows how to temper the severity of its justice by measures of lenity and commiseration.

From Mr. Samuel Houston, from yourself, and from two or three more Texans, I have received many kind attentions. So far as my delicate duties as chief of the nation permit me, I shall be most happy, as a private individual, gratefully to repay them in whatever misfortune or constant fate may prepare for them. You, sir, are fully able to appreciate the extent of my obligations; you know my personal character, and I flatter myself you will accept the sincere protestations with which I repeat myself.

Your obedient servant,  
ANTONIO LOPEZ DE SANTA ANNA.  
Mr. Bernard E. Bee.

Gen. Hamilton's Letter.  
[CONFIDENTIAL.]  
[Dated 13th Jan., 1842, on board the steamer Forth, on its voyage between Havana and New-Orleans, from England.]

Sir: Although I am a citizen of the United States, the government of Texas has commissioned me to obtain the recognition of its independence by the European Powers, and to transact certain fiscal operations, for whose successful termination I am now returning to Texas to obtain the ratification of its government.

I am induced to take this step, not from any fear that Mexico should break hostilities with the government or people of Texas. I take the liberty of proposing to your Excellency, (if you think it consistent with the honor and interests of Mexico,) that a treaty of peace and limitation should be entered into with Texas upon the basis of an indemnification of the millions of dollars, which I can produce in London for this object within three weeks after receipt of the agreement, together with two hundred thousand dollars, which will be secretly placed at the disposal of the agents of the Mexican government.

Your Excellency desires peace at this price, address to me your answer at New-Orleans, under cover of the English Consul, by return of the steamer.

I am, sir, with great consideration, your very obedient servant,  
J. HAMILTON.  
To His Excellency, Gen. SANTA ANNA.

blessed by all those who sincerely esteem the natural and inalienable rights of the human species.

Texas might yet find great advantages by covering herself anew with the Mexican flag. You, sir, who possess the talents of a statesman, this seriously of this step, which is applauded by philosophy; and if by its triumph you should be convinced, you may rely upon the facilities which I offer you, and the friendly consideration of your obedient servant.

ANTONIO LOPEZ DE SANTA ANNA.  
Mr. Hamilton.

From the New-York American.

The Creole Case and Mr. Webster's Despatch.

The proposition that slavery is theoretically against law and right—that it constitutes an exception to the law of nations, which our own Declaration of Independence commences, 'that all men are born free and equal,' and that only by virtue of special and local legislation—is one that will be admitted without controversy.

But the admission of this truth carries with it, as a necessary corollary, the deduction that no sanction is to be found in the law or equity of nations, which must be founded on universal justice—for such an unnatural and forced condition as that of slavery.

But the practice of England on this head is not left to general reasoning. It is settled by solemnly adjudged cases—and that, too, against British subjects.

Towards the close of the last war between this country and Great Britain, 28 slaves, belonging to a Mr. Forbes, a British subject, resident near Pensacola, in Florida, then a Spanish colony which allowed slavery, took refuge on board the *Terror*, a vessel of war forming part of Admiral Cockburn's squadron, then lying off the coast. The owner refused to surrender them, but permitted the owner to see the slaves, and use all his endeavors to induce them to return to his service, the Admiral promising that no obstacle should be interposed to their doing so, if they desired. They all refused, and were afterwards sent to Bermuda, where they were liberated.

For his institution of an action against the Admiral, in the Court of King's Bench, in England, laying his damages at £3800 stg. the alleged value of the slaves. There was no dispute about the facts, and verdict was taken for the plaintiff. This was unanimously the opinion of the Court on the law. *This was unanimously the opinion of the Court on the law.*

Justice Bayley said:—  
The law of slavery is a law in *vitum*; and when a party gets out of the territory where it prevails, and out of the power of his master, and without any wrongful act done by the party giving that protection, the right of the master, which is founded on the municipal law of the particular place, does not continue, and there is no right of action against the party who merely rescues the slave in that country.

Slavery is a local law, and therefore, if a man wishes to preserve his slaves, let him attach them to him by affection, or make fast the bars of the prison, or rivet well their chains; for, the instant they get beyond the limits where slavery is recognized by the local law, they have broken their chains, they have escaped from their prisons, and are free. Those men, when on board the English ship, had all the rights belonging to Englishmen, and were subject to all their liabilities. If they had committed any offence, they would have been tried by others; for, if any injury had been done to them, they would have been remedied by applying to the laws of this country for redress.

Such being the law of England, and enforced against her own subjects under circumstances where, if ever, there was a strong equity in the claim, can it be expected, or ought it to be asked, that such law, so just in itself, so consonant with freedom and humanity, should be set aside for the benefit of foreigners? The question is answered when it is stated. Bear in mind, too, that this is law, not diplomacy; the calm, settled, and irreversible voice of justice—not the dexterous, shifting, and oftentimes hollow and insincere sophistry of diplomacy. Ministerial protocols and despatches may be made to take the hue of the hour, and with the hour return; but the judgments of LAW STAND, and know no change.

AGENTS.  
MAINE.—A. Smith, Bangor;—N. F. Rogers, Concord;—William Wilbur, Dover;—Leonard Chase, Milford.  
VERMONT.—John Bennett, Wardsboro';—Rowland T. Robinson, North Ferrisburgh.  
MASSACHUSETTS.—Moses Lacey, West Newbury;—C. Whipple, Newburyport;—Isaac Stearns, North Andover;—Luther Boutwell, Groton;—W. S. Wilder, Fitchburg;—J. T. Everett, Princeton;—J. Church, Springfield;—Joshua Hayward, Salem;—Daniel G. Holmes, Lowell;—Joseph V. Marshall, Dorchester;—and Austin;—Richard C. French, Fall River;—B. S. Sanborn, New Bedford;—A. M. Wilder, Haverhill;—Isaac Austin, Nantucket;—Elias Richards, Weymouth;—B. P. Rice, Worcester;—Wm. C. Stone, Watertown;—A. Denes, Centerville;—Israel Perkins, Lynn;—E. Bird, Taunton;—B. Freeman, Braintree;—R. F. Wallcut, Dennis;—George O. Harmon, Haverhill;—Joseph Brown, Andover;—Joseph L. Noyes, Georgetown;—John Clement, Townsend.  
[For a continuation of this list, see the last page, last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 587.

hardly be sold at any price.' He adds, that the Dey demanded \$2833 a head, for our countrymen; that Spain had paid \$1200, and Russia, \$1546 a head.

In 1792, Gen. Washington applied to the Senate, to know if they would authorize him to pay \$40,000 for the 13 Americans held by the Algerines. They replied, that they would ratify a treaty of peace by which \$40,000 should be paid down, and an annual payment of \$25,000 stipulated for the future. In the meantime, however, the Algerines continued their depredations; and among the documents afterwards submitted to Congress by the President was a letter from a Swedish gentleman at Algiers, in which he says: 'I have several times, with tears in my eyes, seen your honest countrymen sinking under the cruel yoke of Slavery.' He also announced the melancholy intelligence: 'The Algerine corsairs have made ten American prizes, and 105 more slaves.' On the 5th Nov. 1793, an American agent wrote to Gen. Washington, 'I have captured and five subjects of the United States, as employed as captives to Gen. on the most laborious work; they are in a distressed and naked situation.' A petition from these captive slaves was forwarded to Congress, in which they say: 'We are employed daily at the most laborious work, without any respect of persons, and shut up at night, in two slave prisons, with six hundred other slaves, who are employed as captives to Gen. on the most laborious work; they are in a distressed and naked situation.' A petition from these captive slaves was forwarded to Congress, in which they say: 'We are employed daily at the most laborious work, without any respect of persons, and shut up at night, in two slave prisons, with six hundred other slaves, who are employed as captives to Gen. on the most laborious work; they are in a distressed and naked situation.'

In 1795, the United States made a treaty with Algiers, and paid \$25,000 for the liberation of these slaves.

In 1802, a Tripolitan corsair captured the brig *Franklin*, with a crew of nine men, and carried her into Algiers. The Dey, although peace with us was offered to buy the brig, cargo, and the nine slaves, of the captor; but he refused to sell, and proceeded with them to Tripoli.—[Am. State Papers, vol. IV.]

It seems strange to us, at the present day, to hear white men spoken of as slaves; but it should be recollected, that such alone were the slaves spoken of in Scripture in those times, and that the word was frequently quoted in vindication of negro slavery, and also that the serfs of Russia are as white as their owners.

Let us now apply to the American slaves in Barbary, the moral and legal principles applied by Mr. Webster to the negroes of the Creole. The latter, we are told, 'are recognized as property by the Constitution of the United States; but surely not more explicitly than our countrymen were recognized as property by the Constitution of Algiers. We have seen not only that they were liable 'to be sold and dispersed through the interior and distant countries in Africa'; but also that they were treated much as similar property is treated at home—kept at hard work, and with hard fare, and without wages, and have also seen how highly this property was valued, and what enormous prices it actually commanded.

It is certainly a supposable case that these 105 slaves might have been put on board a felucca, with a dozen Moors, to be conveyed by sea, to a distant plantation, and that seizing a favorable moment, they might have made themselves masters of the vessel, killing or sparing the lives of their guard, except one who had rashly discharged a musket in the very midst of them, and then madly rushed upon them with a deadly weapon. We may also suppose that our brave and humane fellow-citizens had then proceeded to Gibraltar, where they were kindly received by the officers, who permitted the Moors to take the felucca and go about their business.

The Creole negroes are according to Mr. Webster, 'Mutineers and Murderers.' In whatever class of offences we may rank mutiny, MURDER we know is a most atrocious crime against which God has denounced the heaviest penalty in this world and the next. If, therefore, the Creole negroes are murderers, they would have been justly executed, except one who had rashly discharged a musket in the very midst of them, and then madly rushed upon them with a deadly weapon. We may also suppose that our brave and humane fellow-citizens had then proceeded to Gibraltar, where they were kindly received by the officers, who permitted the Moors to take the felucca and go about their business.

The Creole 'was carried by violence and crime against the master's will, into the port of a friendly power,' says the Secretary of State. Great Britain and Algiers were at peace; and it is not probable that the United States would have been in a position to interfere. The Creole was carried by violence and crime against the master's will, into the port of a friendly power,' says the Secretary of State. Great Britain and Algiers were at peace; and it is not probable that the United States would have been in a position to interfere.

This is dangerous ground on which to rest the right of resistance on the part of slaves, for the obvious reason that nearly all the slaves ever imported into our country, were in fact prisoners of war.

True it is, they were not prisoners of war to their successive purchasers, and therefore it may be contended that a sale of the Creole would be a valid title to the purchaser, and of course destroys the right of resistance on the part of the slave. Let us, then, vary our supposition a little. We have seen that the American slaves were articles of merchandise among the Barbary powers. We will suppose these 105 slaves had been sold to the Dey of Tripoli before their escape. They would have been the property of the Dey by a title as scriptural, perfect and indisputable as was that by which any negro on board the Creole was held by his master. In that case, would the guilt of MURDER have rested on the justly in branding the slaves as mutineers and murderers? Would the authorities at Gibraltar have been guilty of a breach of 'ordinary comity and hospitality' for not surrendering them to the 'justice' of their Tripolitan master?







WHOLE NUMBER, 508.  
 THE LIBERATOR  
 BOSTON:  
 FRIDAY MORNING, APRIL 8, 1842.

The American Colonization Society.

The official organ of this Society, the African Repository, has for some time past presented as shabby and unbecomingly old-fashioned a paper as any of the kind in the country. It is not only shabby and old-fashioned, but it is also unbecomingly old-fashioned. It is not only shabby and old-fashioned, but it is also unbecomingly old-fashioned.

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their 'returning' to a land which they never saw, is just as rational as it would be for the sons of the Emerald Isle, who have never yet wandered away from the soil of their native land, to talk of returning home to the United States! To be in exile, it seems, is to be in one's own country; and to be at home is to migrate abroad to a howling wilderness! But this is really too serious a matter for a joke. It may be sport to colonization, but it is death to its victims. This base attempt, which has been so frequently made in the colonization journals, to deprive our colored fellow-citizens of their just claim to this country as now living in exile, and excite our hottest indignation. It is more than a common lie, because it is enormously distended by prejudice and malignity. It is a lie, too, as mean as it is wicked and monstrous. But, even supposing it were literally true—that they were born in Africa, and not in America—would that be a sound reason for conspiring to send them back, if they wish to remain here? And that they wish to remain, they have declared in the most positive manner. Not one of them, whether bond or free, has ever gone to Africa, with his own consent, in the true meaning of those words. Is not our boasted call to 'the land of the free, and asylum of the oppressed'? Have we not, already, a foreign population among us, amounting to millions? Why not subject them to a process of colonization, in order to civilize and christianize heathen lands? Would not any attempt to do this be laughed to scorn? Yet, why would it be more preposterous or insulting in the one case, than in the other?

But these 'long exiled children of Africa,' we are told, are not only to return, but to return 'improved by knowledge, (1) and instructed in the arts, (2) agriculture, (3) and religion (4) of this country! Wonderful! most wonderful! Now is it not a shame that such professions in knowledge, the arts, agriculture and religion, cannot be allowed the enjoyment of equal rights on this side of the Atlantic? Is it desirable to expatriate such a population? They are well qualified to evangelize Africa, but too base to live in the United States! However deficient in the knowledge of the arts and of agriculture, those who now reside in Liberia may be, it must be confessed that they have been well instructed in the 'religion of this country,' as their sectarian corporations, military establishments and chivalrous exploits clearly demonstrate.

An appeal is made to the support of the Colonization Society, on the ground that if it bears less directly and effectively than she would desire on emancipation, 'it is nevertheless working for good, in all directions, to the colored race.' But an appeal which is based upon falsehood is good for nothing.

All is next made upon the South—and here the truth is plainly spoken, while downright fiction was resorted to in the other case. 'To the South, we say, it operates to ally and retard the over-zealous action of those who seem intent solely and wholly upon emancipation in the United States.' So it does! No man understands this fact better than Henry Clay, the slaveholder, gambler, profligate and duelist, who is the President of the Society; nor any body of men better than the slaveholding Managers of the Society.

Next, the aid of the free people of color is invoked. With much gravity the writer proceeds:—'To the free people of color we say, to you we look as the chosen agents, under Providence, in conveying to Africa the knowledge of our arts, letters, liberty and Christianity.' And they are persuasively assured that, by building up colonies on the African coast, they may thus 'secure a name and a place, fortune and power, among the nations.' There—that will do. Now let Mr. Gurley visit our colored friends in Philadelphia, New-York, Boston, Providence, and other places, and talk to them in this strain. Is he not tired of looking at them and to them? Of one thing we are sure—he ought to be ashamed to look any colored man in the face. What consummate assurance to suppose that his bombastic appeals can produce any other emotions in their bosoms than those of laughter and contempt!

Finally, an appeal is made to the clergy to come to the rescue of the Society. It comes too late. The clergy have done their best, or rather their worst, to prop up this mischievous scheme; but some of them have repeated their course, while others no longer dare to insult the spirit of humanity which is abroad, lest, in so doing, they shall find themselves colonized, instead of effecting the colonization of others. If Mr. Gurley, and the managers and members of that Society, would only consent to leave the country, for their 'colored friends' would, in the abundance of their poverty, cause the riches of their liberality to abound, so as to enable the emigrants to charter the 'Saluda,' and embark without delay for some distant, unknown clime.

CONVENTION AT ALBANY. When we wrote the letter to the Editor of the Albany Tocsin, (see preceding page), in which we promised to be present at the anti-slavery meeting which is to be held in that city on the 22d and 23d inst. we were ignorant of the fact that it is to be a 'Liberty Party Convention.' As we could derive neither pleasure nor edification from such a meeting, and do not deem it proper to be made instrumental in availing the number of persons on that occasion, by being present with the Irish Address, we must recall our promise. We shall be most happy, however, to attend a meeting got up with special reference to the Address, (say, the week after the Convention), if our Albany friends shall deem it expedient to call one.

DUTY OF THE FREE STATES. A pamphlet has just appeared from the pen of Dr. Channing, of this city, entitled 'The Duty of the Free States, or Remarks suggested by the Case of the Creole.' It is a critical examination of the Letter of Instructions written by Mr. Webster to Edward Everett, and from the very cursory examination that we have been able to make of its pages, appears to be a logical and able and eloquent effort. We shall make copious extracts from it hereafter, as we are glad to see that no copy right is attached to it. We notice in the Appendix, that the Dr. speaks of the great injury to our country, who have no participation whatever in slavery—but this is a very great error. Slavery lives and has its being only by the consent and co-operation of the great body of the people.

SANTA ANA. The correspondence between this high-minded and able Mexican chieftain, and two recent Americans, Bernard E. Bee and J. Hamilton, which we have placed on our first page, reflects the highest credit upon his patriotism, integrity, and love of justice. His rejoinder to Hamilton's infamous proposals is perfectly withering. Hamilton has since made a reply, which is remarkable for nothing but its insolence, bombast, and vulgarity. Every friend of liberty and humanity will desire the utter expulsion of the Texans from the stolen territory which they now occupy, by the Mexican forces.

NATIONAL PEACED. Public meetings have been held in New-Orleans and other southern cities, to raise money, men and arms to assist the Texans in their infamous struggle against Mexico. Our government looks tamely on. Every attempt is making to involve this country in a war with Mexico, in order to effect its overthrow, and to insure the annexation of Texas to this Union. Will the freemen of the North consent to sustain such a war? Never! It appears that the Mexican forces in Texas was a small one, and that San Antonio has been evacuated, after having been plundered. The blustering of the Texans is 'terrible, very terrible.'

Frederick Douglass and J. B. Sanderson are requested to inform the General Agent in relation to their appointments for the approaching week, at their earliest convenience.

To the Senate and House of Representatives of the United States.

The Remonstrance and Petition of the subscribers, inhabitants of the Commonwealth of Massachusetts, respectfully represents:

That your Remonstrants have great reason to apprehend that a new attempt is to be made by land-speculators and slaveholders to annex Texas to this Union. Against this project, we earnestly protest and remonstrate, for the following, among other reasons:

1. Texas was severed from Mexico without any just cause of revolt, by armed and organized bands of intruders and brigands from the United States, whom it was the duty of this government, by our treaty with Mexico, and by the law of the land, to restrain and punish. The legitimate and industrious settlers and cultivators of Texas had received extraordinary kindness and munificence from the Mexican government, had enjoyed the largest liberty, and been well protected, contented and grateful.

2. The acquisition of that territory by this country, which must now, under any possible circumstances, be rank usurpation and robbery, would, beyond a reasonable doubt, involve a war with Mexico, with Great Britain for her ally.

3. It would further and fully disturb the compromises of the Constitution.

4. It would give an enormous extension of territory and time to the curse of slavery, and to the atrocious American slave trade.

5. The separation and revolution of Texas, accomplished by means indelibly disgraceful to this country, were undertaken precisely for the purpose of its annexation to this Union, when the Executive of the United States had despaired of effecting the object by the direct means of negotiation; and all mainly for the nefarious purpose specified in the reason last above mentioned.

6. The immediate perpetrators of this great crime were aided and abetted by unlawful and criminal associations, and, in all probability, instigated by a vast conspiracy, within the United States; and the whole was connived at and countenanced by the Executive authority of these States.

Therefore, we earnestly pray that any treaty, proposition or appropriation for a purpose so unrighteous, and big with ruin, may be promptly rejected.

A Mother Selling her Child as a Slave.—A strange and revolting case came before one of the Courts of Baltimore on Saturday week. A colored girl named Sally Jeffries, the daughter of a white woman named Ann Conner, filed a petition for freedom against her mother, who had taken the girl to the house of a slave-dealer in that city, and offered to dispose of her as a slave for life. It was shown that for some time the girl had been confined by desire of respondent, Ann Conner, in the custody of the dealer already referred to, until she was brought into court on Saturday. The necessary mother persistently claimed her daughter as her slave, and that the child was given to her by its own father, not denying that she was herself the girl's mother. The court desired her to acknowledge the freedom of her child by filing a response to the petition to that effect, or to give bail for her appearance to answer the charge of being the mother of the petitioner. To this decision she attempted to respond by saying she would acquiesce, if the court would make the girl go home with her and be her servant; she was not permitted to insult the court by adding more, and ordered to be removed. Shortly afterwards, she stated her willingness to file the acknowledgment, and the girl was released. She refused her mother's proposal to go home with her, and well she might.

How is this mother 'mercenary'? According to the creed of slavery, the free colored person at the South is worse off, and more unhappy, than the slave. If this be true, then the conduct of the mother, instead of being unnatural and cruel, was very natural and humane; she was only carrying out in practice what she must have often heard contended for in theory. And, applying this criterion to the conduct of the court in releasing the girl, that tribunal better deserves the appellation of 'mercenary.' Are slaves, either in the North or South, prepared for these conclusions? If not, let us hear no more of the rank nonsense of southern slaveholders being better off than southern or northern colored freemen, however wretched our cruel prejudice may have made the latter.

In Boston, on the 22d ult., Primus Hall, a respectable colored citizen, and a revolutionary pensioner of the U. S., aged 84. Mr. Hall was well known, particularly to the younger portion of our citizens, to whom he was in the habit of recounting scenes of the revolutionary war, especially the capture of General Burgoyne, and the surrender of Lord Cornwallis, at both of which he was present. He was attached to the Quartermaster General's Department, and for about two years was in the military family of General Washington, of whom he spoke with that fervor of attachment which was common to all who were personally acquainted with that great man. He has departed full of years, to meet, we trust, the reward of a good and faithful servant.—Boston Transcript.

Yes, Doctor, and with multitudes of such instances of the devotion to liberty of the race to which this 'respectable colored citizen' was more particularly identified, you would join in the huge enormity of the southern in enslaving, and in the vile prejudice of the northerner in insulting him. 'Shame, where is thy blush!'

REFINEMENT. The Transcript publishes an extract of a letter from Rio de Janeiro, commencing thus:—'This is a land of sweet oranges and niggers.' How insignificant is such a background in comparison with the meanness 'nigger' that walks on the surface of the earth! The editor of the Transcript exhibits his own vulgarity by admitting such an extract into his paper as a matter of taste.

LEGAL INJUSTICE. The result of the trial in the case of Young Howard and the Taunton rail-road affair, at the Court of Common Pleas recently held in that city, shall receive some attention in our next number. The verdict of the jury was most extraordinary.

ESSEX COUNTY. The phylology of some of the resolutions adopted at the late meeting of the Essex County A. S. Society is not to our taste. The conduct of the Trustees of the Methodist Society in Ipswich, appears to have been most dishonorable.

JAMES FORTEN. We have in type a long extract, relative to this good man, from a pamphlet containing an eloquent sketch of his character by his estimable son-in-law, ROBERT PERVIS, of Philadelphia. It shall be given in our next.

CORRECTION.

In the communication, published in your last number, signed by myself and four others, where we stated that N. P. Ford left the house, it was not literally true, and therefore we wish to correct the error—although he was not in the room where the meeting was held, from the time we supposed that he left the house; nor was it known to either of the two families living therein, nor to a very few others in the house.

In behalf of the signers,  
 LEWIS FORD.

Travellers' Directory.

To serve the convenience of our readers, in this locomotive age, we devote a column of our paper to Railroad notices, through we receive no corporation paper for it; on the contrary, insult and abuse still mark the course of some of them towards abolitionists. We have designated the character of each, in this respect.

Among various other articles which are unavoidably postponed, this week, is a letter from C. T. Torrey, giving an account of his imprisonment at Annapolis some time since, and another from our bro. J. N. T. Tucker. Also, the monthly report of the Treasurer of the Mass. A. S. Society.

A public anti-slavery meeting will be held this (Thursday) evening, April 7th, in the Marlboro' Chapel. Addresses by G. Bradburn and W. Phillips.

The Clergy of Connecticut.

CANTERBURY, Conn. Feb. 25th, 1842.

DEAR BRO. GARRISON:

When I began to labor in the anti-slavery field, feeling that I was engaged in an enterprise of benevolence and mercy, I resorted to the clergy of Connecticut for encouragement and support; knowing them to be the professed defenders of righteousness and truth. But, with few honorable exceptions, I was rejected by them, and my errand of compassion despised and scorned. From no class of men whatever has anti-slavery truth, in eastern Connecticut, met with such unyielding, bitter and mercenary opposition, as from the pretended ministers of the cross.

This has sometimes manifested itself in secret efforts to stop free discussion, and prevent the people from hearing; while on other occasions, the professional agents of the Prince of Peace and Love have come out, and openly avowed themselves the unblushing champions of robbery and oppression, and have prostituted the Bible to the accomplishment of their base designs. Is there on the face of the whole earth an object so worthy of mingled pity and contempt, as a man, calling himself a minister of pure religion, who libels 'both men and God' by perverting 'the pages of the hallowed Bible to support crime, and robbery, and blood'? Such a man is doing more for Infidelity than his mightiest advocates can ever accomplish, with all their combined powers of sophistry and sarcasm. 'See! there's your Christianity,' said an atheist one night in my ear, as a minister of Congregationalism, with great emphasis, quoted the text, 'Servants, obey your masters.' Some of us, I repeat, interpret scripture differently. 'Ah,' said he, 'but you are only phylisians. To whom shall we give explanations of your Bible, if not to your oracles of theological wisdom?' And yet, Mr. Editor, such oracles call the opposers of War and Slavery, infidels—practical atheists as they are themselves! 'Oh, Shame, where is thy blush!'

Perhaps some of your readers would like to have a short specimen of the way they defend slavery in this region. Well, here is one, selected from my scrap-book. Whether it was intended as the substance of a particular speech, or as a general view of the mode of defence made use of by the clerical supporters of the 'social system,' I cannot now say; for it might, in truth, have been neither. I have heard all, and more than all of the foolish things that contain advanced by ministers of the gospel, in support of the 'glorious system that has come down to us from the world's grey fathers, who walked and talked with God.' I observe over it a caption reading thus:

'An Orthodox Minister's able Defence of the Patriarchal Institution.'

MY FRIENDS:

No man can hate slavery worse than I do. I believe it to be an awful sin. No set of men are more universally of this opinion than the clergy of New-England. This they have often said from the pulpit. (Yes, from the pulpit, if any where, certainly not in it.) I myself, preach against it every first day. Mr. Monroe has said the slaves were denied religious privileges. This is untrue. Do not many of them enjoy such (?) privileges as we do in our churches? (Yes, just such a privilege.) This agent of Garrison has used extremely harsh and unbecoming language, which proves him to be no Christian, but an emissary of Satan. (In what a mild way he warns 'this agent' against severity.) He says that Christ and Paul both used severe language, but he forgets that Christ had all power in heaven and on earth; and besides, Paul did not use the words, 'Oh, thou full of all subtilty,' &c. &c. to Elymas, but to the devil that was in him. (Well, what more did this agent?) But, my friends, since the gentleman has gone to the Bible, I will go there too. There is no doubt but that it upholds slavery. ('The awful sin') Abraham and Sarah had slaves. So had the Jews. God expressly authorized it: (No man, &c. See commencement.) The Hebrews were commanded to make slaves of the heathen forever. Christ did not preach against slavery, although the slavery of his day—I say it without fear of contradiction—was ten-fold more devilish than any existing at the present time. We read that the Romans used to cut up their negroes—slaves, I mean—in order to make food for their lampreys. And yet Christ was silent in the midst of all these cruelties. The gentleman demands what I would infer from this circumstance; that these cruelties were right, or that Christ was recreant to his trust in not rebuking them? I answer, I do not accept the alternative. I am only showing that it is wrong to preach against slavery. (What think of his first day sermons?) Had it not been, Christ would have preached against it. What can be clearer? Paul used to catch runaways, and send them back, and pay what



